

*The true Picture of Quakerism:*

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*K 19:5*

SUMMARY VIEW

OF THE

BLASPHEMIES,

HERESIES,

AND

TREASONABLE PRINCIPLES,

OF THE

QUAKERS of old.

Taken out of their most noted and approved  
Writers.

And humbly offered to the Consideration of all  
FRIENDS, who are not exactly in the same  
Way of Thinking.

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By a Lover of Truth.

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*Beloved, believe not every Spirit, but try the Spirits whether they are of God: Because many false Prophets are gone out into the World. ———*

*And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: And this is that Spirit of Antichrist, whereof you have heard that it should come, and now even already is it in the World. 1 John iv. 1, 3.*

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L O N D O N:

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THE  
PREFACE.

**T**HERE needs no Apology (in my Opinion) for publishing a Collection of this Kind, at a Time when the Quakers are pleading Merit, in Order to be entitled to uncommon Favours, which (I humbly hope) will never be granted them; and to be eased from what they miscall Burthens, from which the best of Christians, and the loyal-  
lest Subjects can plead neither a legal nor equitable Exemption. What the Spirit of their Forefathers was, their following Positions but too plainly discover; and I am not apprised, that they themselves have ever renounced those Principles which formerly gave but too much Umbrage  
and

*and Disturbance to the Government. I shall however only expose their dangerous Positions to the Reader's View, and leave him to make upon them what Reflections he thinks proper. Our Historians give the following Account of them at their first Rise. (a) The Quakers (says Mr. Baxter) were but the Ranters turn'd from horrid Prophaneness and Blasphemy, to a Life of extreme Austerity on the other Side. Their Doctrines were mostly the same with the Ranters: They made the Light which every Man has within him, to be his sufficient Rule, and consequently the Scripture and Ministry are set light by: They speak much for the dwelling and working of the Spirit in us; but little of Justification and Pardon*

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(a) Baxter's Life written by himself. p. 77.

‘ of Sin, and our Reconciliation with  
 ‘ God through Jesus Christ: They  
 ‘ pretend their Dependance on the  
 ‘ Spirit’s Conduct against set Times  
 ‘ of Prayer, against Sacraments, and  
 ‘ against their due Esteem of Scrip-  
 ‘ ture and Ministry. They will not  
 ‘ have the Scripture called the Word  
 ‘ of God: Their principal Zeal li-  
 ‘ eth in railing at the Ministers, as  
 ‘ Hirelings, Deceivers, False Pro-  
 ‘ phets, &c. and in refusing to swear  
 ‘ before a Magistrate, or to put off  
 ‘ their (a) Hat to any, or to say  
 ‘ [you] instead of [thou] or [thee]

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(a) ’Tis storied of William Penn, That once  
 when he waited on King Charles the Second, he  
 kept on his Hat; the King perceiving it (as a  
 gentle Rebuke for his ill Manners) put off his  
 own: Upon which Penn said unto him, Friend  
 Charles, why dost thee not keep on thy Hat?  
 The King answered, Friend Penn, ’tis the Cu-  
 stom of this Place for never above one Person to  
 be covered at a Time.

‘ which



‘ which are their Words to all. At  
‘ first they did use to fall into trem-  
‘ blings, and sometimes vomiting in  
‘ their Meetings, and pretended to  
‘ be violently acted by the Spirit;  
‘ but now that is ceased, they only  
‘ meet, and he that pretendeth to be  
‘ moved by the Spirit speaketh; and  
‘ sometimes they say nothing, but sit  
‘ an Hour or more in Silence and  
‘ then depart. One while divers of  
‘ them went naked through divers  
‘ Towns and Cities of the Land as  
‘ a propheticall Act: Some of them  
‘ have famished and drowned them-  
‘ selves in Melancholy; and others  
‘ undertaken by the Power of the  
‘ Spirit to raise them.’ (As Susan  
Pierson did at Claines near Worces-  
ter, where they took a Man out of  
his Grave that had so made away  
himself, and commanded him to arise  
and live, but to their Shame.)

Mr.

Mr. Echard informs us, (a) *That they had their first Appearances in the Year 1649-50. (b) under many Effusions of religious Frenzy (says Bishop Kennet and Mr. Echard.)*  
 ‘ *The Quakers were extremely mad;*  
 ‘ *one disturb’d the Preacher in White*  
 ‘ *Chappel Church, with such an Im-*  
 ‘ *pulse, that a Complaint was made*  
 ‘ *to the Protector, who ordered him*  
 ‘ *to be carried to a Justice of Peace,*  
 ‘ *and proceeded against according to*  
 ‘ *Law. Another pretending to an*  
 ‘ *immediate Message from God, went*  
 ‘ *about the Streets denouncing his*  
 ‘ *Judgments against the Protector*  
 ‘ *and his Council. A third infatu-*  
 ‘ *ated Quaker in Colchester starved*  
 ‘ *himself to Death, upon Claim of a*  
 ‘ *Commission from the Spirit, that he*

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(a) History of England, Vol. II. p. 677.

(b) Complete History of England, Vol. III.  
 p. 201. Echard, Vol. II. p. 790.

‘ *must fast forty Days. But the most*  
‘ *impudent of all Mortals was James*  
‘ *Naylor a late Soldier under Lam-*  
‘ *bert, who proposing to outdo Ignatius*  
‘ *Loyola, set up to be Jesus himself*  
‘ *in Person, and so with Garb, Hair*  
‘ *and Looks, exactly in resemblance*  
‘ *of the Pictures of our blessed Savi-*  
‘ *our, he went about with his Disci-*  
‘ *ples, and Women ministring unto*  
‘ *him; and so entred Bristol with*  
‘ *Women and a Mob crying, Ho-*  
‘ *fanna, blessed, &c. and giving no*  
‘ *other Answer to any Question but*  
‘ *Thou hast said it. The Magi-*  
‘ *strates of that City sent him up to*  
‘ *Westminster, where the House re-*  
‘ *solved December 8th, That James*  
‘ *Naylor was guilty of horrid Blaf-*  
‘ *phemy, and was a Grand Impo-*  
‘ *stor, and a great Seducer of the*  
‘ *People, and ordered the Speaker*  
‘ *to pronounce this Judgment against*  
‘ *him,*



him, " *To stand in the Pillory two*  
 " *Hours, at Westminster, to be*  
 " *whipp'd by the Hangman through*  
 " *the Streets from Westminster to*  
 " *the Old Exchange, and there to*  
 " *stand in the Pillory two Hours*  
 " *more, his Tongue bored through*  
 " *with a hot Iron, and his Forehead*  
 " *stigmatiz'd with the Letter B;*  
 " *to be afterwards sent to Bristol,*  
 " *and to be conveyed through the Ci-*  
 " *ty on a Horse bare back'd, and his*  
 " *Face backwards, and his Body*  
 " *whipp'd in the Market-place:*  
 " *Thence to be brought back to Lon-*  
 " *don, and committed to Prison in*  
 " *Bridewell, and there to be re-*  
 " *strained from all Company, and*  
 " *to have no Relief but what he*  
 " *earns from hard Labour; and*  
 " *being debarr'd from the Use of*  
 " *Pen, Ink, and Paper, shall be*  
 " *kept to continual Work till he shall*

“ *be released by the Parliament.*”  
“ *It was some Reproach to human*  
“ *Nature, that this wretched Fel-*  
“ *low under all his Sufferings had*  
“ *some of his Followers to admire*  
“ *him, and adore him; to lick his*  
“ *Wounds, to kiss his Feet, to lean in*  
“ *his Bosom, and to do all that was*  
“ *prodigiously impious and silly. When*  
“ *he came first to Bridewell, to act*  
“ *on the Imposture, he fasted three*  
“ *Days; but then Flesh and Blood*  
“ *beginning to quarrel with the Spi-*  
“ *rit, he beg'd for Vi&etuals, and fell*  
“ *to work: At the Return of the*  
“ *Rump, he obtained his Liber-*  
“ *ty, and died soon after with no*  
“ *Fruits, nor so much as Signs of Re-*  
“ *pentance.*” (a) *Mr. Whitlock in-*  
*forms us, That, December 30th*  
“ *1654. a Quaker came to the Door*

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(a) *Whitlock's Memorials, p. 592.*

‘ of the Parliament, and drawing  
‘ his Sword, fell to slashing those near  
‘ him, and knocked at the Door a-  
‘ loud, he was laid hold on, and  
‘ committed to Prison. I shall con-  
‘ clude this Preface with a remark-  
‘ able Letter printed by Mr. Lesley  
‘ in The Snake in the Grass.’

(a) John Audland's *Letter to George Fox, spelt and pointed according to the Original.*

Deare and precious One in whome  
my Life is bound up and my Strength  
in thee stands, by thy Breath in this  
I am nurished and refreshed: And  
by thee my Strength is renewed:  
Blessed art thou forever more: And  
blessed are all they that enjoy thee:  
Life and Strength comes from thee  
holy One: And thou art the Bles-

---

(a) *Lesley's Works*, Vol. II. p. 169.



fed of the Lord for ever more, dear  
dear reach unto mee, that I may be  
strengthened, to stand in the mighty  
Power and Dread of the Lord, for  
the Sarviffe is very great, my Travell  
and Burthen was never soe as now  
since I saw thee: But daily doe I  
find thy Presence with me, which  
doth exceeding preserve me; for I  
cannot *reane* but in thy Presence and  
Power: Pray for me that I may  
stand in thy Dread for ever more:  
Deare, my deare Brother *John Cam*  
hath been exceeding sicke, and he  
is very weake I can say little of his  
Recovery as yet, his Wife is with  
him, she is deare and preciouslly  
kept; their deare Love is to thee,  
Oh reach through all in thy mighty  
Power to him this Bearer can declare  
to thee of the Work of this Way. *Jo.*  
*Wilkinson*, and *Jo. Storey* is heare,  
their Love is dearely to thee: Deare  
Harte

Harte there is one Thing that lies upon me : I shall lay it before thee : As tuching thy comeing into *Wiltshire* : I was there at Justice *Stoks* House : And his Famaley is all prety loving and convinced : And he is a sober wise Man, and there is Honesty in him which will stand : And there a pretey People that Way : It hath laid exceedingly upon me these 3 Days of thy beeing at that Place : I know not such another Place in all the Counterey : For thee : Deare : I was much wounded to know, that thou was in such a rude Place, and suffers soe amongst them : And this was I moved to lay before thee : And great is my Disere that it may be soe : The Place is about 20 Miles from *Brestol* in *Wiltshire*, one Mile from *Chipenam* a Markete Towne Justice : *Stoks* House, *Jo. Cam* tould me that the Justice he was

5

with

with was a very loving and prety Man: This Bearer was there he can declare to thee more: But oh that thou weare but at that Place I mention: It is free and futeable for Friends coming to thee: It lies much upon mee: And if thou find Movings strike over thither I shall say no more of it: The Worke is great heare away pray for us all that in thy Power we may abide for evermore: I am thyne begoten and nourished by thee and in thy Power am I preserved Glory unto thee holy One for ever.

*John Audland.*



T H E



T H E  
True PICTURE  
O F  
QUAKERISM.

I. *Concerning the Holy Trinity.*

**I**T is requisite I should inform the Reader concerning its *Original*. (*viz.* The *Doctrin*e of the Holy Trinity.) Thou may'st assure thy self it is not from the Scriptures nor Reason, since so expressly repugnant. It was conceived in Ignorance, brought forth and maintained by Cruelty. ----- It hath obtained the Name of *Athanasian* from *Athanasius*, [such is his Spelling] an opiated Man; because supposed to have been most concerned in framing that Creed, in which this Doctrin

e is asserted. [William Pen his sandy Foundation. p. 15. *Quakers* Blasphemies, &c. delivered to the Members of both Houses March 1698-9. p. 2.]

Here is the three Persons thou dreams of, which thou wouldst divide out of one, like a Conjur

B

He

He [*viz.* Mr. *Townshend* a Minister in *Norwich*, against whom they disputed] is shut up, with the *Three Persons* in perpetual *Darkness*, for the Lake and the Pit. [George *Whitehead*, and three other *Quakers*, in their Book intituled, *Ishmael and his Mother cast out.* p. 10. *Quakers Blasphemy.* *ib.*]

The Scriptures [says *George Fox* to *Christopher Wade*, *Great Mystery*, p. 246.] do not tell the People of a *Trinity*, nor three Persons; but the Common-prayer-Mass-Book speaks of three Persons brought in by the Father the Pope: And the *Father*, *Son*, and *Holy Spirit* was always one. [*Lesley's Snake in the Grass*, Works, Vol. II. p. 65.]

Christ is not distinct from the Father, [says *George Fox*] they [the Father, Son, and Holy Ghost] are not distinct, and you Priests not fit to judge in such Things as they are; they are too weighty and too heavy for you. [*Great Mystery*, p. 142, 293. *Lesley ib.* p. 66.]

## II. Concerning Christ the Son of God.

Your *imagined God beyond the Stars*, and your *carnal Christ* is utterly denied.---  
To say this *Christ* is *God* and *Man* in one  
Person,

*Person*, is a *Lie*. [ *Great Mystery*, p. 250. *Quakers Blasphemies, &c.* p. 4 ]

The Blood of Christ was no more than the Blood of another Saint. [ (a) *Solomon Eccles's Letter to Robert Porter. Quakers Blasphemies, ib.* ]

Christ *Co-essential* and *Co-eternal* with his Father, &c. of being made Man, and of his dying for our Sins, rising and ascending into Heaven, &c. confused Babble, and by Rote, canting By-paths of vain Tradition and Invention, romancing, dark Results of factious and corrupted Councils, &c. [ *Will. Penn* his Guide mistaken *Quakers Blasphemies, ib.* ]

The *Quakers* see no need of directing Men to the Type for the Anti-type, nor yet to *Jerusalem*, either to *Jesus Christ* or his Blood. — And where doth the Scripture say, That the Blood was shed there for Justification? [ *George Whitehead* his Light

(a) *Solomon Eccles* [ says *Mr. Lesley Snake* in the *Grafs, Lesley's Works*, Vol. II. p. 58. ] came into the Church of *Aldermanbury* in *London*, in the Time of divine Service, all naked, besmeared up to the Elbows with Excrements; and other *Quakers* did justify the Beast, and said, That he might as well come into the Church with that Filth in his Hands, as the Minister with a Bible.



and Life of Christ within, p. 38. *Quakers Blasphemies, ib.* ]

And indeed this [ *i. e.* Justification by the Blood of Christ ] we deny, and boldly affirm it, in the Name of the Lord to be the *Doctrine of Devils*, and an Arm of the Sea of Corruption, which now does deluge the whole World. [ *G. Whitehead and W. Penn's Serious Apology, p. 148. Quakers Blasphemies, p. 5.* ]

If there be any other *Christ*, but he that was crucified *within*, he is a false Christ.--- Devils and Reprobates make a Talk of him *without*. [ *G. Fox* his Great Mystery, p. 206. *Quakers Blasphemies, p. 5. Lesley Ib. p. 67.* ]

The Devil was in thee, [ says *G. Fox* to his Adversary *Christopher Wade* in Great Mystery, p. 250. ] thou sayst, Thou art saved by Christ *without thee*, and so hast recorded thy self a Reprobate. [ *Lesley's Snake in the Grass. Vol. II. p. 69.* ]

### III. *Of the Light within.*

I the *Light*, will fall upon you, and grind you to Powder: All — who will not own me the Light in you. And — I will make you know, that I the Light am the true eternal God, which created all Things; and that by me the Light, all Things are up-  
held,

held, and that there is not another besides me that can save. [ *G. Fox junior*, in *Fox's Works* reprinted 1665. p. 50. A brief Discovery of some of the blasphemous and seditious Principles and Practices of the *Quakers*, offered to the Consideration of the King, and both Houses of Parliament; taken out of their most noted and approved Authors. By *Edward Beekham* D. D. Rector of *Gayton Thorp*. *Hen. Meriton* Rector of *Oxborow*, *Norfolk*, *Lancaster Topcliffe* L. B. sometimes senior Fellow of *Gon.* and *Caius Coll. Camb.* London 1699. p. 1. ]

I'll whirl you under Hail-stones, Viols, Plagues, Thunders, Woes, Judgments are come amongst you; upon your Heads, all Nations. — The pure Life of God is risen. — From the Life of my Apostles; and my Prophets have ye been all scattered and apostatiz'd: — But the Rod [ *i. e.* Our Light ] is over you, which must rule all Nations, Trumpets sounding and sounded, The Just will rule; the Lamb will have the Victory; Woes, Woes, and Miseries are outgoing upon all the Heads of the Wicked. What our Hands have handled, and what our Eyes have seen, what was from the Beginning, the Word of Life, that declare we unto you. [ *G. Fox's Book* intituled,

The Pearl found in *England* for the scattered ones in foreign Nations, &c. printed 1658. p. 16. A brief Discovery, &c. p. 4.]

I am the Light of the World; *him* by whom the World was made: If you love the Light with which you were enlightned withal, you love Christ, who saith, Learn of me: But if you hate that Light, there is your Condemnation: From him who is one with the Truth of every Man; who of the Lord was moved this to write; — whose Name is of the World called *George Fox*. [The Teachers of the World unvail- ed. p. 27. A brief Discovery, &c. p. 4.]

Stand up *Muggleton* the Sorcerer, whose Mouth is full of Cursing, Lies, and Blasphemy; who calls thy last Book *A Looking Glass for George Fox*, whose Name thou art not worthy to take into thy Mouth, who is a *Prophet* indeed, and hath been faithful in the Lord's Business from the Beginning. It was said of Christ, That he was in the World, and the World was made by him, and the World knew him not: So it may be said of this true Prophet, [ *Geo. Fox* ] whom *John* said he was not. But thou wilt feel this Prophet [ *Geo. Fox* ] one Day as heavy as a Mill-stone upon thee; and although the World knows him not, yet  
he



he is known. [ *The Quaker's Challenge* 1668. p. 6. *Brief Discovery*, p. 5. ]

Is this that very Man with that very Body within you, yea or nay? — The very Christ of God is within us, we dare not deny him. [ *Edward Burroughs's Works*, reprinted 1672. p. 149. *Brief Discovery*, *Ibid.* ]

He that hath the same Spirit which raised up *Jesus Christ*, is equal with God. [ *G. Fox's Saul's Errand to Damascus*, printed 1654. p. 8. *Brief Discovery*, &c. p. 6. ]

The first Thing that thy dark Mind stumbleth at, is, That some have said, That they that have the *Spirit of God* are *equal to God*. He that is joined to the Lord is one Spirit: There is Unity, and the Unity stands in Equality itself. When the Son is revealed and speaks, the Father speaks in him, and dwells in him, and he in the Father; in that which is equal, in Equality itself; there is Equality in Nature, though not in Stature. [ *Fra. Howgill's Works*, printed 1676. p. 232. *Brief Discovery*, *Ib.* ]

They [ *i. e.* the *Quakers* ] are in the same Power, Understanding, Knowledge, and immediate Revelation from Heaven that the Apostles were. [ *G. Fox's Gr. Myst.* p. 242. *Brief Discovery*, p. 8. ]

Your Original is carnal, *Hebrew*, *Greek*, and *Latin*; and your Word is carnal; the  
Letter

Letter, and the Light is carnal; the Letter: — Their Original is but Dust, which is but the Letter, which is Death. — And their Gospel is but Dust, *Matthew, Mark, Luke, John*, which is the Letter. [*News coming up out of the North, written from the Mouth of the Lord, from one who is naked, and stands naked before the Lord, clothed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesied of, but now it is fulfilled, called, G. F. printed 1655. p. 14. Brief Discovery, p. 9.*]

That is no Command from God to me, which is a Command to another; neither did any of the Saints which we read of in Scripture act by the Command which was to another, not having the Command to themselves. — And thou, or any other who goest to a Duty, as you call it, by Imitation from the Letter without, which was a Command to others, in your own Wills and Time, your Sacrifice is not accepted, but is Abomination to the Lord: For you go without the moving of the Spirit in your own Wills and Strength, which God hates, and which his Wrath is upon. [*Edward Burroughs's Works, p. 47. Brief Discovery, p. 10.*]

No

No Command in Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conscience; otherwise Men should be engaged without, if not against Conviction: A Thing unreasonable in a Man. — So that Conviction can only oblige to Obedience. And when a Man is convinced, that what's commanded another is required of him, then, and not till then, he is authorized to perform it. [ *William Penn's Quakerism a Nickname*, printed 1673. p. 71, 72. *Brief Discovery*, p. 10. ]

He that saith, that the Letter is the Rule and Guide of the People of God, is *without*, feeding upon the Husk, and is ignorant of the true Light. [ *A Shield of Truth* written from the Spirit of the Lord by *James Parnell*, 1655. p. 11. *Brief Discovery*, *Ibid.* ]

If any Difference arise in the Church, or amongst them who profess themselves Members thereof, we do declare and testify, that the Church, with the Spirit of the Lord Jesus Christ, have Power ( without the Assent of such as dissent from their Doctrines and Practices ) to hear and determine the same. If any pretend to be of us; and, in case of Controversy, will not admit to be tried by the Church of *Christ Jesus*, nor submit to the Judgments given by the Spi-



rit of Truth, in the Elders and Members of the same, but kick against their Judgment, as only the Judgment of Man, it being manifested according to Truth, and consistent with the Doctrine of such good *ancient Friends* as have been, or are found in the Faith, agreeable to the *Witness of God in his People*; then we do testify, in the *Name of the Lord* (if that Judgment so given be risen against, and denied by the Party condemned) then he or she ought to be rejected, as having erred from the Truth; and persisting therein presumptuously, are joined in one with *Heathens* and *Infidels*, [ A Testimony from the Brethren met together in *London* in the third Month 1666, &c. signed by *Rich. Farnsworth*, &c. Brief Discovery, p. 11. ]

The Soul is Part of God; for it came out of Him: And that which came out of Him, is of Him. [ *G. Fox's Great Mystery*, p. 273. *Quakers Blasphemies*, p. 8. ]

Christ brings the Soul up into God, from whence it came, whereby they become but one Soul. [ *Fox*, *Ibid.* p. 91. *Quakers Blasphemies*, p. 9. ]

The *Light within* is *Christ*. [ *Fox*, *Ibid.* p. 310. *Quakers Blasphemies*, *Ibid.* ]

*George Fox* being asked by Dr. *Marshall*, in the Presence of Mr. *Sawers*, Colonel

nel *Fell*, and Colonel *West*, Justices of the Peace in the County of *Lancashire*, at a private Session in the Town of *Lancaster*, *Whether or no he was equal with God*, as he had before that Time been heard to affirm? His Answer was this, *I am equal with God*. [ A brief Relation of the Irreligion of the Northern *Quakers*, printed 1653. p. 2. *Lesley's Snake in the Grass*, Works, Vol. II. p. 25.]

1. *George Fox* professed and avowed, that he was equal with God.

2. He professed himself to be the eternal Judge of the World.

3. He said, that he was the Judge of the World.

4. He said, Whoever took a Place in Scripture, and made a Sermon of it, and from it, was a Conjuror; and his Preaching was Conjunction.

5. He said, that the Scripture was carnal.

*James Naylor*, a Follower of the said *Fox*, professeth to be *God*, and *Christ*, and gives out *Prophecies*.

1. That the Day of Judgment shall be the 15th Day of *November*.

2. That there shall never Judge sit at *Lancaster* again.

C 2

3. That

3. That he must e'er long shake the Foundations of the Great Synagogue, meaning *the Parliament*.

*Leonard Fell* confesseth, that Christ never had any Body, but his Church

*Richard Huberthorn* wrote, that Christ's coming in the Flesh was but a Figure.

[ (a) The Schedule annexed to the Petition from the Gentlemen within the County of *Lancaster*. ]

They,

(a) To the Right Honourable the Council of State, the humble Petition of several Gentlemen, Justices of the Peace, Ministers of the Gospel, and People within the County of *Lancaster*, whose Names are subscribed,

Sheweth,

That *George Fox* and *James Naylor* are Persons disaffected to Religion, and the wholesome Laws of this Nation; and that since their coming into this Country, they have broached Opinions tending to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God; and have drawn much People after them: Many whereof ( Men, Women, and little Children ) at their Meetings, are strangely wrought upon in their Bodies, and are brought to fall, foam at the Mouth, roar, and swell in their Bellies: And that some of them affirm themselves to be *equal with God*, contrary to a late Act, as has been attested at the late Quarter-Sessions holden at *Lancaster* in *October* last past, and since that Time  
acknow-



They, the *Quakers*, (Mystery, p. 97.) witness immediate Revelation: They are come to that the Apostles was in, the Spirit of Christ, the Spirit of God; they witness immediate Revelation. (p. 153.) But the rest of the World have never heard of the Voice of God, nor the Voice of Christ; and have not the same infallible Spirit as the Apostles had; and no immediate Revelation, nor Inspiration, as they had. (p. 321.) Revelation is now witnessed in our Days, as it was in the Apostles; but not amongst you, who have inwardly ravened from the Spirit of God, which have apostatized from the Apostles. — And so you be in the diabolical, devilish, — that expects not that now, which was in the Days of the *Apostles*.

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acknowledged before many Witnesses; besides many dangerous Opinions, and damnable Heresies, as appears by a Schedule here annexed with the Names of the Witnesses subscribed.

May it therefore please your Honours, upon the Consideration of the Premises, to provide (as your Wisdoms shall think fit) that some speedy Course may be taken for the speedy suppressing of these Evils, and your Petitioners, &c.

[ *Lesley's Snake in the Grass. Works, Vol. II. p. 25.* ]

If

If ever you own the Prophets of Christ, [G. Fox's Answer to the *Westmorland* Petition, p. 30.] and the Apostles, you will own our Writings, which are given out by the same Spirit and Power.

You may as well condemn the Scriptures to the Fire, as our Queries. Our giving forth Papers, and printed Books, it is from the immediate, eternal Spirit of God. You are now answered from the Mouth of the Lord. [Lesley's Snake, &c. Works, Vol. II. p. 29.]

1st. Ye fight against me, the *Light* and *Life within*. But *I'll* make ye know, that *I*, the *Light within*, am a consuming Fire. *I* matter not by what Name ye are called by; whether it be King, Protector, Prince, Lord, or Judge, Parliament, Lawyer, or gathered Churches, Army, Gentry, mean Men, or Beggars; *I*, the *Light within*, made you all of one Blood; *I* formed you all of the Dust, *I* breathed into you the Breath of Life. p. 5. *I'll* burn within and without; *I'll* strike with Astonishment; *I'll* bring Plagues within, and Plagues without, until *I* have destroyed all you mine Enemies, who will not own me, the *Light within*. *I*, the *Light*, will overturn Kingdoms, and Nations, and Rulers of all Sorts, and Armies, and gathered Churches, which will  
not

not own me, the *Light within*. I'll tread you like Mire and Clay in the Streets, and I'll make you know, that I, the *Light within*, am the *true, eternal God*, which created all Things; and that by me all Things are upheld; and that beside me there is not another that can save. And whatsoever you (that obey me) suffer for my Sake, I will be your great Reward, and I will be your Dread of Nations; and I will reign over you, and you shall reign over the World; and even as I am, so shall you be. [ *The Words of the everlasting and true Light within, who is the eternal, living God, &c. Postscript to Newhame for the Picture of Quakerism, p. 40.* ]

#### IV. *Concerning the Holy Scriptures.*

Whether the first Pen-man of the Scriptures was *Moses* or *Hermes*? Or, Whether both these are not one? Or, Whether there are not many Words contained in the Scriptures, which were not spoken by the Inspiration of the Holy Spirit? Whether some Words were not spoken by the *Grand Impostor*, some by wicked Men, some by wise Men ill applied, some by good Men ill expressed, some by false Prophets, and yet true; some by true Prophets, and yet false,



false, &c. [ *John Whitehead's Quakers Refuge*, p. 17. *Quakers Blasphemies, &c.* p. 6. *Lesley's Works*, p. 51. ]

The Scriptures are not the Word of God. [ *G. Fox his Great Mystery*, p. 246. *Quakers Blasphemies, Ibid.* ]

Of his Writings, he says, *To you all, this is the Word of the Lord.* [ *Ibid.* p. 225. *Quakers Blasphemies, Ibid.* ]

The Question being asked the *Quakers*, *Do you esteem your speaking to be of as great Authority as any Chapter in the Bible?* They answer, *That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are.* [ *W. Penn and G. Whitehead their serious Apology*, p. 49. *Quakers Blasphemies, Ib.* ]

The Scripture is not his (God's) Voice. — These are in some Things fallible, and so not fit to be the Rule. But the Light of Christ in the Heart, — this is infallible, the only Guide, Law, and Rule, in the Spirit, and not in the Letter. [ *Sam. Fisher's Messages of the Lord*, p. 19, 21. *Quakers Blasphemies*, p. 7. ]

## V. Concerning the Sacraments.

Your *Baptism* and *Sacraments*, as you call it, and all your *Ordinances*, and Churches,

ches, and Teachings, it is *Cain's* Sacrifice. [ *G. Fox's News* out of the North, p. 14. *Quakers Blasphemies*, p. 7. ]

I affirm, that Circumcision is as much of Force, as *Water-Baptism*; and the *Paschal-Lamb*, as *Bread and Wine*— And we can testify from the *same Spirit*, by which *Paul* renounced *Circumcision*, that they are to be rejected, as not now required. [*W. Penn's Reason against Railing*, p. 108, 109. *Quakers Blasphemies*, p. 7.]

To say that sprinkling Infants with Water is Baptism into the Faith of Christ, this is the *Doctrine* of the *Devil*. [Ed. Burrough's Works, p. 190, 191. Quakers Blasphemies, *Ibid.*]

Their *Sacrament*, as they call it, is carnal — their *Communion Bread and Wine*, it is the *Table of Devils*, and *Cup of Devils*. [G. Fox's News out of the North, p. 14. *Quakers Blasphemies, Ibid.*]

I would know, Father, (saith the Child) how it is concerning those Things called *Ordinances*, as *Baptism*, and *Bread and Wine*, which are much used in their Worship? The *Father answers*, Why Child, as to those Things they arose from the Pope's Invention, who hath had Power in the Night of *Apostacy*, and hath set up his Devices, which are yet continued in  
D England,

*England*, though he seemingly is denied :  
 And the whole Practice of those Things, as  
 they use them, had their Institution by the  
*Pope*, and were never so ordained of Christ.  
 [ *Smith's Primmer* printed 1668. p. 6. Brief  
 Discovery of some blasphemous Principles  
 of the *Quakers*, p. 13. ]

## VI. Concerning Government.

We have chosen the Son of God to be  
 our King, and he has chosen us to be his  
 People ; and he might command *thousands*  
 and *ten thousands* of his *Saints* at this Day  
 to fight in his Cause — For it is his only  
 Right to rule in Nations, and our *Heirship*  
 to possess the uttermost Parts of the Earth,  
 though at the present we are given up to  
 bear, and suffer. [ A Declaration of the  
*Quakers* signed by *Ed. Burrough* and 15  
 of their principal Leaders. *Quakers* horrid  
 Blasphemies, p. 10. ]

He (the King of the *Quakers*) in them,  
 and they in him, shall rule the Nations with  
 a *Rod of Iron*, and break them in Pieces like  
 a *Potter's Vessel*. [ *Sam. Fisher's* Messages  
 of the Lord, p. 32, 33. *Quakers* Blasphemies,  
 p. 10. ]

They introduce God speaking thus of the  
*Quakers*, Yea I will never rest till I have  
 made



made all their *Foes their Footstool*: And howbeit the Powers of the Earth are of me, — I will utterly subvert and overturn them, and bring the Kingdoms, and Dominions, and the Greatness of the Kingdom under the whole *Heaven* into the Hands of the *Holy Ones* of the *Most High*; and give unto my Son, and to his Saints, to reign over all the Earth, and to take all the *Rule*, and *Authority*, and Power, that shall stand up against my Son, in his *Saints*. [*Quakers Blasphemies, Ibid.*]

Put on your Armour, and gird on your Sword, and lay hold on the Spear, and march into the Field, and prepare your selves to *Battle*; for the *Nations* doth defy our God, and saith in their Heart, *Who is the God of the Quakers, that we should fear him, and obey his Voice?* Arise, arise, sound forth the everlasting Word of War, and Judgment, in the Ears of all *Nations*! Sound an *Alla-rum*, and make their Ears to tingle. Our Enemies are *whole Nations*, and Multitudes in Number, of a rebellious People that will not come under *our Law*; which arise up against us, and will not have our *King* to reign, but *trample* his *Honour* under Foot, and *despise* his *Law*, and his *Statutes*, and count his Subjects as *Slaves* and *Bondmen*. Stand up on your Feet, and appear in your

*Terror*, as an *Army* with *Banners*; and let the *Nations* know your Power, and the Stroke of your *Hand*. (a) *Cut down* on the *Right Hand*, and *slay* on the *Left*, and let not your *Eye* pity, nor your *Hand* spare, but *wound* the *Lofty*, and *tread* under *Foot* the *Honourable* of the *Earth*; and give unto the *Great Whore* double, and give her no Rest Day nor Night; but as she has done, so let it be done unto her, and give her double into her Bosom; as she hath loved *Blood*, so give her *Blood*, and *dash* her *Children* against the *Stones*. And let none of the *heathen Nations*, nor their *Gods* *escape* out of their Hands, — but *lay waste* the *fenced Cities*, and *tread down* the *high Walls*;

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(a) Notwithstanding what is mentioned above, there was a Declaration from the *People of God* (called *Quakers*) against *Plotters* and *Fighters*, &c. presented to King *Charles II.* 1660. in which were the following Words: All bloody Principles and Practices we, as to our own Particulars, do utterly deny, with all outward Wars, and Strife, and fighting with outward *Weapons* for an End, or under any Pretence whatsoever. And this is our Testimony to the whole World, and we do certainly know and testify to the World, that the Spirit of Christ, which leads into all Truth, will never move us to fight and war against any Man with *outward Weapons*, either for the Kingdom of Christ, nor for the Kingdom of this World; and subscribed by *G. Fox*, *Sam. Fisher*, and many more. [Brief Discovery, &c. p. 20.]

for we have proclaimed open War betwixt *Michael* our *Prince*, and the *Dragon*. Your Captains are *mighty Men*, and your Leaders are skilled to handle the *Sword*, and they are riding on before you. Arise, *Worm-Jacob*, and fear not, but thresh the *Mountains* to *Dust*; for God hath given thee the Power of the *Enemies* to tread upon; and they shall *fly before thee*, and *fall by thy Sword*. — Therefore all ye *Lambs* of my *Father*, and ye Camp of the *Lord's Host*, wait upon him to fulfil his Will; for he hath put into your Hearts to *make War* in Righteousness against the *Beast*, and the *false Prophet*. — Thou *Beast*, upon which the *false Prophet* sits, whom thou upholdest by thy *Law*, — of thy *Sin* there is no *Forgiveness*, and of thy *Torment* no *Remission*. Over you do we (and shall for ever) rejoice and sing; and over your *God*, and your *King*, the *Dragon*, the *Old Serpent*, &c.  
 [ (a) Horrid Blasph. of *Quakers*, p. 10, 11. ]

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(a) Taken from a Book that bears no other Title but this, *This is only to go amongst Friends*. N. B. It was a Secret of their *Government* not fit to be divulged. It was subscribed, the first Part by *Fra. Howgil*, the second by *Edward Burrough*, which he directs, *To the Camp of the Lord in England*, and is printed in his Works, p. 64. But the first Part by *Howgil*, with that Title, *This is only to go amongst Friends*, is left out.

— There-



— Therefore you will be honoured, and exalt, and will establish your Kingdom in Peace for ever. — All the Dominions in the World are not equal in Treasure and Wisdom unto thee. Call upon thy God and awake him to *Vengeance*, to *smite* and slay thy *Adversaries*, and to consume their Habitations from off the Earth, who have been too strong for thee. — All the Princes of the Earth condemn thy *Law*, and count the Sons of thy chosen Heritage as *Slaves* and *Bondmen*, and decree unrighteous Decrees, and seal them in the Pit of their *Unbelief* upon the Mountains of their *Rebellion* against thee. How long, Lord? How long? Thy *Host* and *Chosen* wait for Commission from thee, to do thy Will, — and thy Camp wait to see the Honour of Kings and Princes overthrown by thee, &c. [ (a) *Edward Burrough's* Trumpet of the Lord sounded, &c. Works, p. 111, 113. *Quakers* Blasphemies, p. 12. ]

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(a) The whole Title, *Edward Burrough his Trumpet of the Lord sounded: Or, Fearful Voices of terrible Thunders, uttered from the Throne. ---- Declared and written by a Son of Thunder, --- By Order and Authority given unto me (says he) by the Spirit of the living God. ---- Given under my Hand, and sealed by the Spirit of the eternal God.*

Some

Some of you were Teachers for the King and Bishops, and were ordained by their Law; and your Prayers have been to their *Idol-God*. — The *Beast* is risen in Defence of you already, and you pray to your *dead Gods*, and preach to your ignorant People against my *Heritage*. Your *Rebellion* is the *Sin of Witchcraft*. — Blood shall you have to drink. — My Plagues shall remain with you upon the Earth, and follow you to the Lake. [ *Burrough Ibid. p. 191. Quakers Blasphemies, Ibid.* ]

Your *despised Government* shall *rule over Kingdoms*, and your *Laws* shall all the Nations of the Earth become subject unto you. [ *Burrough Ibid. p. 96 of his Works. Quakers Blasphemies, Ibid.* ]

## VII. *Against Kingly Government.*

The Lord is risen to overturn, to overturn Kings and Princes, Governments and Laws: — And he will change Times, and Laws, and Governments; and there shall be no King ruling but *Jesus*; nor no Government of Force, but the Government of the Lamb; nor no Law of Effect, but the Law of God: All that which is otherwise shall be ground to Powder. [ *Edw. Burrough's Works, p. 244. Discovery of the blasphemous*

mous Principles and Practices of the *Quakers*, p. 15.]

But as for this People (the *Quakers*) they are raised of the Lord, and established by him, even *contrary to all Men*; and they have given their Power only to God, and they cannot give their Power to any *mortal Men*, to stand or fall by any *outward Authority*; and so, that they cannot seek but to the Lord alone. [ *Burrough Ib.* p. 507. *Discovery, Ibid.* ]

The *Quakers* are in the Power of God, and in the Authority of the Lamb, above all Houses, and into Houses creep not, but are upon the Throne. [ *G. Fox's Great Mystery*, p. 31. *Discovery, &c.* p. 15. ]

Friends, to all you that desire an *earthly King* in *England, &c.* whether *Presbyterians*, or others, Did the Elders of old, in the Days of Christ, or the Apostles, cry up any King but Christ; to have any King to rule over them but Christ? And doth not the *Priests and Presbyterians* cry for an earthly King, and will have *Cæsar*? — And do they not in this *crucify Jesus*? — Are not all the Elders, that will doat so much on an earthly King, *Traytors* to Christ? Do you read, that there were any Kings since the Apostles, but among the *apostate Christians*? — For Christ is King alone. — I say, that is  
the



the false Church that doth not live upon the Head of the Kings: — They that be true Elders, — never go about to set up an earthly King over them to rule: — *Herod* the King was mad at the Child *Jesus*, — There is the Fruit of earthly Kings: — And hath not this been witnessed in *England*, &c. ignorant and foolish People, that would have a King? And what Work *Joshua* made with the Kings, how he brought them out of the *Cave, a fit Place for them*: — And all these *Novices, Christians*, that are crying up earthly Kings: — And we know that these Kings are the spiritual *Egyptians* got up since the Days of the Apostles, &c. [ (a) *G. Fox's Book*, intituled, *Several Papers given forth, &c. to Presbyterians, &c. writ anno 1659. printed 1660. Discovery, p. 16.* ]

There is that Nature would have an earthly King to *reign*, in which Nature

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(a) *George Fox*, within a Month after the King's Restoration 1660. with others, put forth a Declaration, saying, p. 4. ' We do therefore declare to take off all  
' Jealousies, Fears, and Suspensions of our Truth and  
' Fidelity to the King, and these present Governors;  
' that our Intentions and Endeavours are, and shall be  
' good, true, honest, and peaceable towards them; and  
' that we do love, own, and honour the King, and  
' the present Governors.' [ *Quaker unmask'd, p. 1. Bugg's Pilgrims Progress, p. 81.* ]

lodgeth the *Murthrer*. [ *G. Fox's Word from the Lord, p. 15. Quakers Blasphemies, p. 13.* ]

To all you, who have always been Enemies to the very Appearance of Righteousness, who are called *Delinquents*, and *Cavaliers*, — Thus saith the Lord, My Controversy is against you — and you are become cursed in all your *Hatchings*, and Endeavours, ( *i. e.* to restore the King ) and from Time to Time my Hand hath been against you in Battle. Your Kings and Prince and Nobles have been cut off in Wrath — You are given to be a Curse, and a Desolation, and a Prey in Houses, and Lands and Persons, to them whom I have raised up against you. [ *i. e.* *Oliver Cromwell.* ] And you, and your Kings and lordly Power (by which you have thought to exercise Lordship over my Heritage ) shall be enslaved by the Devil in the Pit of Darkness, in everlasting Bondage, where he shall reign, your Lord and King for evermore. [ (a) *Burroughs's Trumpet of the Lord, &c. 1656. Lesley, Vol. II. p. 102.* ]

The

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(a) I know the Lord hath cursed them, ( *viz. Cavaliers* ) and their Endeavours to this Day: And thou ( *Oliver Cromwell* ) hast had Power and Dominion given

The antient Courtiers having found so much Ease and Profit by the late King, turned all *Cavaliers*, and cried up the Pre-rogative of the King: — But the long Parliament, and the People that aided them at that Time, counted it no Treason to op-

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given thee of God to break them in Pieces: *And what thou hast done to their King, should not be reckoned against thee by the Lord, if now thou art faithful to what he requires of thee.* [ *Burroughs's Letters*, said to be written and delivered to *Oliver Cromwell*, 1659. *Bugg's Pilgrims Progress*, p. 78. ]

How does it make ones Hair stand an end, ( says *Mr. Lesley*, Works, Vol. II. p. 102. ) and how ought it to raise the Indignation of every *Christian*, to see such a blasphemous *Wretch* pretend, that all these his hellish Thundrings were uttered from the Throne of God! To see him begin in such a Stile as this, *By Order and Authority* ( says he ) *given unto me by the Spirit of the living God, King of Kings, and Lord of Lords, the 31st of the tenth Month, in the Year of the World's Account 1655. about the fourth Hour in the Morning, when my Meditations was upon my God in my Bed, in Kilkenny City in the Nation* ( he would not say Kingdom, that was too monarchical at that Time of Day ) *of Ireland, at that Time, the Word of the Lord came unto me saying, Write my Controversy with all the Inhabitants of the Earth, unto all Sorts of People, as I will shew thee; by this same Authority and Commission declared, this I send unto you, the Tribes of the Earth, and this upon your Heads shall stand for ever. Given under my Hand, and sealed with the Spirit of the eternal God.* E. B.



pose him — and God decided the Controversy, in overthrowing the one, and establishing the other, &c. Yet many are so blind to this Day, that they judge the Nation cannot be established in Freedom, without the King. [ *Fra. Howgil's Advice to the Army, &c.* 1659. Works, Folio, 1676. p. 4. *Lesley's Works*, p. 106.]

*Strafford's* Head was cut off, and *Canterbury's*, and *Charles Stuart's*, as *Traytors*, for endeavouring to subvert the fundamental Laws. [ *West answering to the North*, printed 1657. by *G. Fox*, and others. p. 78, 79. *Lesley's Works*, Vol. II. p. 107.]

That his [ *Charles Stuart's* ] arbitrary Actions were recorded every where in the Blood and Misery of the late Wars, and the Destruction of him and his Family: The dreadful and sad Examples of the Righteous Judgments, who renders to every one according to his Deeds. [ *West answering to the North*. p. 79. *Lesley Ib.* ]

Doth not here appear from the Grave, the Spirit that was in *Christopher Love* Priest, and his *Fellow-Traytors*, who being within the Jurisdiction of this Commonwealth, took upon them to commissionate divers Men to treat with *Charles Stuart* the proclaimed Traytor of the Government. [ *West answering to the North*, p. 89. *Lesley Ibid* ]

The common Enemy *Charles Stuart*, &c. and forget not the wonderful Deliverances from them all, which the right Hand of the Lord effected. [*Id. Ib. p. 95.*]

Multitudes of People flock'd out of the City to *Westminster* to complain of their Sufferings — which *Charles Stuart* called Tumults — and by the Guard one of them was slain; at the Place of the shedding of whose Blood, was *Charles Stuart's Head struck off*, and *his Blood poured forth on the Ground*. A remarkable Record of the righteous Judgments of God. [*Id. Ib. p. 96, 97.*]

Lastly — the righteous Ends of the Wars for Liberty and Law — And these innocent Servants of the Lord, who have been all of them, always faithful to the honest Interest of the Nation, and many of them for it have drawn the Sword, and fought in the Field from first to last. [*Id. Ib. p. 102.*]

Oh *Oliver*, thou shouldst not have stood trifling about small Things. — Do not stand cumbring thy self about dirty Priests, [and then he tells him, that if he had followed his Counsel] The *Hollanders* (says he) had been thy Subjects, had given up to thy Will; and the *Spaniard* had quivered like a dry Leaf — the King of *France* should have bowed under thee his Neck,  
the

the *Pope* should have withered as in the Winter; the *Turk* in all his Fatnels should have smoked; thou shouldst have crumbled Nations to Dust. Therefore let thy Soldiers go forth with a free and willing Heart, that thou mayst rock Nations as a Cradle: — For a mighty Work hath the Lord to do in other Nations, and their Quakings and Shakings are but entering! So this is the Word of the Lord God to thee, as a Charge to thee from the Lord God, &c. [ *G. Fox's Council and Advice, in a Letter to Oliver Cromwell, dated 11th Month 1657. p. 26, 27, 36, 37. Lesley's Works, Vol. II. p. 115.* ]

### VIII. Concerning Parliaments.

Many are so doating on the Name of a *Parliament*, as though it were essential, and cries up the *Privilege of Parliament*: But if they will not hearken to the Voice of their Masters their People, but may be, call them *Rebels* and *Traytors*, if they are turned out, &c. [ *Fra. Howgil's Works, p. 5. Quakers Blasphemies, p. 13.* ]

### IX. Against the House of Lords, and House of Commons.

What a dirty nasty Thing it would have been to have heard talk of a House of Lords  
amongst



amongst them. [ *G. Fox* to the Council of Officers. p. 7. *Quakers Blasphemies*, p. 13. Brief Discovery, &c. p. 16. ]

A Parliament so chosen [ viz. By the Voices of the People ] are not like to govern for God, or the Good of his People : Consider those Things (says he) which I declare unto you, which by the waiting upon the Lord, he by his Spirit of Wisdom and Understanding, opened in me concerning the chusing of Parliaments by the Voices of the People. — You are not like to see your Desires fulfilled by a Parliament chosen by the Voices of the People; — Now if you believe the Scriptures, *John* xv. 19. *Matth.* vii. 13. *Romans* ix. 27. then you may see that a Parliament that is chosen by most Voices, are not like to act for God, and the Good of his People. [ *G. Fox junior* his Works reprinted 1665. p. 87, 88. who intitles his Epistle, *A few plain Words to be considered by those of the Army, or others, that would have a Parliament chosen by the Voices of the People, &c.* Brief Discovery, p. 17. *Quakers Blasphemies*, p. 13. ]

And likewise the chusing of Parliament Men according to the Custom of *England*, which is called its Birth-right, stands in Respect of Persons, and not in Equality : For the rich, covetous, oppressing Men, who  
oppress

oppress the Poor, they have the only Power to chuse Law-makers, and they will chuse to be sure such as will uphold them in their Oppression. [*Id. Ib. p. 91.*]

It is God's proper Right to give Laws unto Man. — Now in this Particular also, Man have set himself in the Seat of God, and so have dishonoured the one *Lawgiver*, by setting up many Lawgivers. — Now mark and consider these Things, seeing that the Righteous are fewer in Number than the Unrighteous, and that the Law-makers are chosen by the most Voices, and that by the richest People outwardly, how are the Righteous like to be preserved in outward Freedom, by the Laws that are so made. — And I must deal plainly with you (saith he) in the Sight of God, who hath made me a *Prophet* to this *Nation*. [*Id. Ib. p. 150, 159. Brief Discovery, p. 18.*]

A running to the Powers of the Earth : What have you Ministers lost the Lord to be your Strength, that you must flee for Help to Men? Must they make Laws to establish you, and set you up? Is not this the Whore that rode upon the Beast, and that the Beast carried? [*Ed. Burroughs's Works, p. 522. Brief Discovery, p. 18.*]

You do but cause the People to drink of the *Whore's Cup*, and you are but them

them [ *i. e.* the Beast ] which carry the *Whore*, *viz.* the false Church: And this is plain Dealing to tell you the Truth; for we are gathered up into the Life which the holy Men of God lived in, and are fallen from the World in its Ways and Nature. [ *Burroughs's Works*, p. 524. *Brief Discovery*, *Ib.* ]

### X. *Against Judges, Justices, Lawyers, and Lords of Manours.*

Dreadful is the Lord and powerful who is coming in his Power to execute true Judgment upon all you Judges; and to change all your Laws, ye Kings and all ye Rulers must down and cease; — and all you *Underling-officers*, which have been as the Arms of this great Tree which the Fowls have lodged under: all your Branches must be cut down, for you have been all the fruitless Branches grown on the fruitless Tree. — Sing all ye Saints and rejoice; clap your Hands and be glad, for the Lord *Jehovah* will reign, and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables, all this Tree must be cut down, and Jesus Christ (in us) will rule alone: So you must be cut down with the same Power

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that cut down the King, that reigned over the Nation. [ *G. Fox's Tract*, intituled, News coming up, p. 18, 19, 20. Brief Discovery, p. 19. ]

We stand Witnesses against Parliaments, Councils, Judges, Justices, who make, or execute Laws in their Will, over the Consciences of Men, or punish for Conscience Sake: And to such Laws, Customs, Courts, or arbitrary usurp'd Dominion, we cannot yield our Obedience, &c. [ *Edward Burroughs's Works* reprinted 1672. p. 501. Brief Discovery, *Ibid.* ]

Away with *Cap-men*, and *Coif-men* as they are called; away with all those Counsellors that will not tell Men the Law without ten Shillings, twenty Shillings, or thirty Shillings: — And away with those Lawyers, Twenty Shillings Counsellors, Thirty Shillings Serjeants, Ten Groats Attorneys: [ *G. Fox* to the Parliament of the Commonwealth, &c. p. 5. Brief Discovery, *Ibid.* ]

Let those Fines that belong to Lords of Manours, be given to poor People, for Lords have enough. [ *Fox Ibid.* p. 8. Brief Discovery, p. 20. ]

XI. *Against*

# XI. *Against Payment of Tithes.*

George Fox in his Decretal Epistle, bearing Date in the *third Month* 1677. commands severely, That the Friend's Testimony against *Tithes* be kept up with Vigour. His Words, ' That for any to cry against ' the *Priests* in Words and yet to give ' them Means, and put into their Mouths, ' is a Contradiction. And therefore take ' heed, for if the Lord God do bless you ' with *outward Creatures*, and you bestow ' them upon *Baal's Priests*, the Lord may ' justly require the outward Things from ' you again. — So all the Preachers for ' *Tithes* and *Money*, and the Takers and ' Payers of *Tithe*, must be testified against ' in the Lord's Power and Spirit —

Consider also what Judgments have come upon them, that have *spoiled Friends Goods*, and have cast *them into Prison for Tithes and Maintenance*, and therefore in the Power of the Lord *maintain the War against the Beast*, and do not put into his Mouth, lest he *cry Peace to you*; which Peace you must not receive, but it must be broken and thrown out by the *Spirit of God*: And then in the same *Spirit* ye will receive the Peace from the Son of Peace, which the *Beast* and the

*Whore*, and the World with all their earthly *Teachers* for the Earth, which are made by Man, cannot receive nor bereave you of, And therefore keep your Authority and Dominion in the Power and Spirit, and Name of *Jesus*, in whom my Love is to you. *G. F.* [ *George Fox's Journal*, first Part. p. 431. ]

And all ye *Priests* in the *Nation* and *Teachers*, that now stand against the *Light*, your *Envy* shews that you be in *Cain's Way*; your Greediness shews, that you be in *Balaam's Way*: Your standing against the *Light*, which hath *enlightned every Man*, that cometh into the *World*, doth manifest that you are in *Core's Way*, that spoke the great, *high Words of Vanity*; ye whose *Consciences* are seared as with an *hot Iron*, whose *Judgment* doth not *linger*, whose *Damnation* does not *slumber*, who serve not the *Lord Jesus Christ*, but your own *Bellies*; who are *evil Beasts* spoken of. Which have destroyed many *Families*, taken away their *Cattle*, their *Horses*, their *Goods*, even their *Household-Goods*; destroyed many poor Men, even whole Families, taking their whole Estates from them, whom you don't work for. O! The grievous Actions that are seen done by you, the *Ministers of Unrighteousness*; whose Fruits declare to the whole Nation, that you are the *Devil's Messengers*!



*sengers!* Your Actions declare it; your taking *Tithes*, *Augmentations*, *treble Damages*, *Midsummer Dues* (as ye call them) of them ye do not work for, nor minister to. [George Fox's Letter. Journal, p. 161, 162.]

For all Women Friends to set their Hands against Tythes, they may freely as they are moved, and do not quench the Spirit of the Lord in any, for the Women in the Truth feel the Weight as well as the Men; for the Seed of God in the Women bears witness against *Tythes* in the *Priests* and *Pope*, the Author of them, and suffers in Prisons, and are summoned up in Courts: So that it is good which beareth the Testimony against them, and is to be received, and set a Top of the Author of the Holders of them up. And so if all the Women in *England* send up their Names, I shall send them by the Women to the Parliament; for many Women have sent up their Names, and some have not, but have been stopped; therefore that all may send their Names against *Tythes*, that be free, with Speed to *London*. G. F. [Snake in the Grass. *Lesley's Works*, Vol. II. p. 107.]

I told the Judge that both *Tythes*, and *Swearing* among *Christians* came from the *Pope*; and it was Matter of Conscience to us, not to pay *Tythes*, nor to swear: For  
Christ

Christ bid his Disciples *who had freely received, freely to give*, and he commanded them not to swear at all. [ *G. Fox's Journal*, p. 487. ]

The Commands of Men (say they) must be annull'd that take *Tythes*, and not to be obeyed by them that live in the Covenant of God. And they tell, p. 4. That they bear this Testimony for the Lord *Jesus Christ* ( in Opposition to *Tythes* ) against the Commands of Men, set up in Opposition to him, since the Days of the *Apostles*, &c. which to you (say they) is the Word of the Lord God: And p. 21. The Shout of a King is amongst us, the Lord God Omnipotent — Therefore we with our Names and Hands bear our Testimony against *Tithes*, the Giver of them, the Setter of them up, and the Taker of them. p. 40. This *Priesthood* which takes Tithes now (this was not the *Popish Priesthood*) we in the Power of the Lord God deny them. p. 63. We declare with our Hands, and our Lives and Estates, against the Ministry, that takes Tythes, and the Setters of them — and the Law that upholds them. p. 71. Are not all these set up by the *Dragon's Power*, the Devourer, the Destroyer? Is not this the Power of the Devil? p. 54. Some of our Friends who have been for the  
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the *Parliament* ever since the Beginning of the late Wars, have suffered more by these *plundering Priests*, than by the *plundering Cavaliers*, and you have sadned the Hearts of them that are your Friends by setting up *Tithes*, &c. [The Testimony and Subscriptions of above seven thousand *Quaker-Women* against *Tythes*, sent to the *Parliament*, as they called it, the 20th Day of the fifth Month 1659. *Lefley's Works*, Vol. II. p. 120.]

Sell all the *Glebe Lands* and the Bells, except one in a Town, or two in a City, to give Notice of Fire; and all the late King's Parks, and his Rents, and the Abbies, and deny your selves of his Parks and Rents, so let them be sold, and the Colleges sold. [Several Papers sent to the Parliament by above seven thousand *Quakers*, *ut supra*, p. 63. Brief Discovery, p. 17.]

The *Quakers* in their yearly Epistle sent forth from their yearly Meeting held in *London*, the fifth, sixth, seventh, and eighth Days of the fourth Month 1693. to the Monthly and *Quakerly* Meeting in *England*, *Wales*, and elsewhere, thought fit to order,  
 ‘ That all Due and Godly Care be taken (as  
 ‘ they word it) against *the Grand Oppression*,  
 ‘ and *Antichristian Toke of Tythes*, that our  
 ‘ *Christian Testimony* (say they) *born*, and  
 ‘ greatly



‘ *greatly suffered for, be faithfully main-  
 ‘ tained against them in all Respects, and a-  
 ‘ gainst Steeple Houses, Rates, or Lays.*  
 [ Brief Discovery, p. 24. ]

The *Friends* at all their monthly and quarterly Meetings should be reminded to call for the Records of the Sufferings of Friends, to see that they be duly gathered, truly entred and kept, and accordingly sent up (to *London*) as hath been often advised both of what Tythes, &c. are pretended to be due, and for how long a Time, and the Time when taken, and by and for whom, and what Goods are taken and the Value thereof, as well of those not exceeding as those exceeding the Sums or Quantities demanded (it being suffering in both for Truth’s Sake) they being in those Particulars found defective and imperfect in divers Countries, which is an Obstruction to the general Record of Friends Sufferings, and therefore the monthly and quarterly Meetings are advised to take more Care for the future, that all Friends Sufferings for the Truth’s Sake may be brought up as full and compleat in all Respects as possibly may be. [ Yearly Epistle 1693. Brief Discovery, p. 25. ]

You discover an Error of Judgment, otherwise you would not be so far from condemning all those who pay Tythes freely,  
 as

as you say you are: *For Truth allows no Payment of Tythes at all under the new Covenant, but condemns it: And so would you also if your Heart were right in Truth.* They who pay Tythes do therein uphold a *legal Ceremony*, abrogated by Christ, and thereby deny Christ to be come in the Flesh, which is a *Mark of Antichrist*. However whether you condemn or approve it, the faithful Followers of the Lamb see and discern the Spirit, the Nature of it, and the End it tends to, which is downright *Rantism*. [ *Elwood's Antidote against the Infection of W. Rogers's Book, p. 78. Bugg's Pilgrims Progress, p. 40.* ]

For if the King and great Council of the Nation were pleased to repeal *those old Laws enforcing the Payment of Tythes*, and to convert them into some necessary civil Use, as for the Poor, or some national Service and Benefit, it would appear whether we should not pay our Parts, and whether the Royal Exchequer would not be conveniently supplied without the *Tenths* from the *Priests*, &c. [ *The Case of the Quakers concerning Oaths defended, &c. by G. Whitehead, p. 50. Bugg's Pilgrims Progress, p. 52.* ]

## XII. *The high Authority they arrogate to themselves.*

It is our Sense, Advice, and Admonition and Judgment in the Fear of God, and the Authority of his Power and Spirit, to *Friends*, and Brethren in their several *Meetings*, that no such Slight and contemptible Names, and Expressions, as calling Mens and Womens Meetings, *Courts*, *Sessions*, or *Synods*; — That faithful Friends Papers, which we testify have been given forth by the *Spirit* and *Power of God* are Mens *Edicts* and *Canons*, — that Elders in the Service of the Church, *Popes* and *Bishops* with such scornful Sayings be *permitted* among them: But let *God's Power* be set upon the Top of that unfavoury Spirit that uses them. [ Yearly Epistle of their General Assembly at *London* 1675. *Quakers Blasphemies*, p. 16. ]

Concerning recording the Church's Testimony, and the Party's Condemnation. *London* 27th of the 3d Month 1675.

That the Church's Testimony and Judgment against disorderly and scandalous Walkers, also the Repentance and Condemnation of the Parties restored, be recorded in a distinct Book, in the respective Monthly and Quarterly Meeting, for the clearing Truths,



Truths, *Friends* and our holy Profession, to be produced and published for that End and Purpose, so far only as in God's pure heavenly Wisdom, they shall be needful: And 'tis our Advice in the Love of God, that after any *Friend's* Repentance and Restoration, he abiding faithful in the Truth, that condemns the Evil, none among you so remember his Transgression, as to cast it at him, or upbraid him with it; for that is not according to the Mercy of God. [*Fra. Bugg's Pilgrims Progress. p. 55.*]

From the Monthly Meeting at *Devonshire-house*, the *fourth* of the *eleventh Month* 1688.

Whereas there hath been some unruly Spirits gone out from Truth, and the Unity of the blessed Power of God, which hath gathered us to be a People, writing, printing and publishing Things hurtful and prejudicial to Truth, by corrupting of Peoples Minds, tending also to draw them into Disesteem of many of the Lord's, whose Faithfulness hath manifestly appeared amongst us, with whom our Unity stands, to our mutual Satisfaction and Refreshment.

Upon Consideration of these Things, we find our selves conscientiously concerned to take Notice of something of this Kind, be-

fallen *John Bernard* Merchant, formerly a Member of this Meeting, who having dispersed into several Parts of this Nation divers of those pernicious Books wrote by *William Rogers*, called, *The Christian Quaker, distinguished from the Apostate and Innovator, in five Parts*, &c. which hath manifestly been proved in many material Passages, erroneous and false, both in the historical and doctrinal Part of it; was privately and publickly reprov'd for that *unrighteous Action*, by several Friends, at divers Times, according to Gospel Order, *as they found it on their Spirits from the Lord*; as also admonished against it; yet after all the Labour and Travel Friends have had on his Behalf, being desirous (if possible) to reclaim him out of the *Enemies Snare*, into which he is fallen, he hath from time to time resisted their Advice and Counsel: So that now, we being wholly clear, having used our utmost Endeavours in the Good-will of God, to reclaim, as aforesaid; do not only testify against that *Spirit*, which hath led him into that disorderly Practice, but also against him, whilst joined thereunto. Nor can we have spiritual Communion and Fellowship with him, until unfeignedly he shall return unto the Truth, by Condemnation of that Work and Spirit, which in the Love  
of

of God we exhort him to, and desire, that for him a Place for Repentance may be found. [ *Fra. Bugg's Pilgrims Progress*, p. 53. ]

A Form of Excommunication.

*In the Name of that God, that spanneth the Heavens with a Span, and measureth the Waters in the Hollow of his Hand, I bind thee here on Earth, and thou art surely bound in Heaven, and in the Chain under Darknes, to the Judgment of the Great Day thou shalt be reserved.*

*Josiah Coale.*

[ *Josiah Coale's Works*, p. 243. *Bugg's Pilgrims Progress*. p. 55. ]

XIII. *Concerning their open Testimony by Publick Meetings, in Times of Sufferings.*

That as it hath been our Care and Practice from the Beginning, that an open Testimony for the Lord should be born, and a publick Standard for Truth and Righteousness upheld in the Power and Spirit of God, by our open and known Meetings against the Spirit of Persecution, that in all Ages hath sought to lay waste God's Heritage;  
and



and that only through Faithfulness, Constancy and Patience, Victory is, and has been obtained; so it is our Advice and Judgment, That all Friends gathered in the Name of *Jesus* keep up those publick Testimonies in their respective Places, and not decline to forsake or remove their publick Assemblies, because of Times of Sufferings, as worldly, fearful, and politick Professors have done, because of Informers, and the like Persecutors: For such Practices are not consistent with the Nobility of the Truth, and therefore not to be owned in the Churches of Christ. Subscribed by

*G. Whitehead, W. Penn,  
Tho. Salthouse, Alex. Parker,  
Jo. Burnyeat, Stephen Crispe.*

*London, 23d of  
the 3d Month  
1675.*

The Sufferings of the People of God (*i. e. Quakers*) in this Age, is greater Suffering, and more unjust than in the Days of *Christ*, or the *Apostles*, or in any Time since. — What was done to *Christ* or his *Apostles* was chiefly done by a Law, and in great Part by a due Execution of a Law. [*Edward Burroughs's Works, p. 273. Brief Discovery, p. 26.*]

Mr

Mr. *Bugg* upon this makes the following Comparison.

Of the *Quakers* Sufferings, see their Book filed, *A horrible Thing committed in the Land, &c.* p. 8. Taken from *Robert Minter* the 4th of the 4th Month 1658. by *Priest Alexander Bradley* of *Elmston* in *Kent*.

First, Two feather Beds.  
Three Bolsters, and one Pillow,  
One Flock bed and Bolster,  
One Bedstead and Curtains,  
Iron Rods, and Cords for two Beds,  
Ten Pair of Sheets, and one Rug,  
Five Table-cloths, and six Towels,  
One Dozen of Trenchers, and one Spade,  
A Mattock and Dung-fork,  
Forty five double Clouts for a Child,  
Twelve Beds, and four Blankets,  
Six Caps for a Woman,  
Two Neck-cloths, and four double Cross-cloths for a Woman,  
One Mantle and seven Chin-stays,  
Three Shirts, and three Biggins,

Of the Sufferings of the *Apostles*, and *Martyrs*, as I find them in *History*, *John Baptist*, *St. Stephen*, *St. James*, *Philip*, *Andrew*, *Matthew*, *Mark*, &c.

Some of whom were flead alive  
Some their Brains knock'd out  
Some crucified.  
Some burnt alive.  
Some put in boiling Oyl, and the like.  
Again, one hanged, and her Skin flead off.  
One had his Tongue cut out.  
One broken in a Mortar.  
One put in a Caldron of boiling Oyl.  
One fryed in a Pan.  
One whipt, and her Dugs cut off.  
Some bound to Axle-trees, and burnt.  
Some thrown to Lions and Tygers, &c.  
Some tossed on the Horns of wild Bulls.  
Some their Brains beat out with Clubs.  
Some burnt at a Stake.  
Some press'd to Death with Lead.  
Some hanged on Gibbets.

A Swadling-band, and Back-band.

Two double Bibs, and one Dressing,

Three Bushels of Barley,

Three Milk-pails, and half a Cheese,

Three Forms, and two Tables,

Three Pin-Cushions, and Pins,

Besides, a thousand Pins more, &c.

Some hang'd on Trees till dead.

Some hewn in Pieces with Swords.

Some sawn in pieces.

Some Womens Bellies ript up.

Some torn in Pieces with wild Horses.

Some hung on Tenter Hooks till dead.

Some hanged by the Hair till dead.

Some had their Noses and Ears cut off.

Some their Mouths slit to the Ears.

[ *Fra. Bugg's Letter to the Quakers, February 18. 1698. Brief Discovery, p. 28, 29.* ]

#### XIV. *The soul Language of the Quakers against the Clergy, &c.*

Conjurers, Thieves, Robbers, Antichrists, Witches, Devils, Scarlet coloured Beasts, Blood Hounds, Gaping like the Mouth of Hell, Raging like Sodomites, Lizards, Moles, Tinkers, Green-headed Trumpeters, Wheelbarrows, Gimcracks, Whirl-pools. Whirligigs, Moon-calfs, Thread-bare Tadder de Mallions, Serpents, Vipers, Ministers of the Devil, Ravening evening Wolves and Bears, Devils incarnate, Devil-driven, Dungy-Gods, &c. [ Some of the Quakers Principles



ples printed 1693. p. 8, 9, 10, 11. *Lesley's Works*, Vol. II. p. 99.]

Mr. Penn called his old Friend Mr. *Firmin* at this Rate [*Winding Sheet* printed 1672. p. 2.] *That little, great, pragmatical Thomas Firmin, a Monster, all Tongue, and no Ears — I abhor his Folly, Lightness, and foul Mouth.* He calls Mr. *Hedworth* (p. 1.) *A very Night-bird, a Wanderer, one that looks and creeps about like an angry vagrant Momus.* (p. 3.) *Bursten'd with Folly and Revenge.* (p. 4.) *Stuffed with dull Ignorance and Cavils. — Shallow-head, Envious-heart, an Idle-Shifter, Bombast, a Lye as black as Hell.* In the Conclusion he calls him, in one Line, *A busy Body, caviling, conceited, proud, wrathful, equivocating, slandering, cowardly Man.*

And in his Pamphlet intituled, *The Spirit of Alexander the Coppersmith, &c.* printed 1673. (p. 1, 2, 14, 16.) he calls *William Mucklow* his Opponent, although a *Quaker, an old canker'd Apostate, a Clamourer, a new Alexander, Phygellus, Hermogenes, Hymenæus, Philetus, a very Mutineer in Religion, a dark, envious, inveterate Man. — an adamantine Alexander the Apostate.* [*Lesley's Snake, &c. Works*, Vol. II. p. 99.]

Clean Compliments upon *J. Wiggans* an Opponent of theirs.

*This hath caused thee to spue out on a Piece of Paper, for the Dogs to lick up, — and they take so much of thy filthy Spuing, that it causeth them to vomit — thou purges upwards and downwards. — Thou hast need of one to wipe thee — thou makest a pitiful Stink. Through thy vomiting and purging, thou besmeares every one that comes nigh thee — One may follow thee by the Smell — wilt not give over vomiting? — Thou stinks all the Country over — like a Man with a Scall'd-Head, and a Horse with a Gall'd-Back — making People vomit and spue. [Satan disrobed. In the Gleanings, Sect. 5. Lesley, p. 100.]*

*Francis Bugg* produces the following Quotations out of their Books. They call our Magistrates, *Pharaohs, Nebuchadnezzars, &c.* and the Clergy, *very Conjurers, Thieves, Antichrists, Witches, Devils, Baal's Priests, Hell Hounds, &c.* and crying *Woe and Misery to the Upholders* (whether Kings or Parliaments) *of that treacherous Crew, and deceitful Generation.* But *William Penn* (continues *Bugg* in his Impeachment, p. 1.) in his late Book stiled, *The Guide mistaken, &c.* printed 1668. p. 18. goes a little further, viz. *Whilest the idle gormandizing Priests*

*Priests of England run away with above 150000 l. a Year, under Pretence of God's Ministers, — and that no Sort of People have been so universally through Ages, the very Bane of Soul and Body of the Universe, as that abominable Tribe, for whom the Theatre of God's most dreadful Vengeance is reserved to act their eternal Tragedy upon, &c. [ Lesley's Works, Vol. II. p. 129. ]*

*Penn* in his serious Apology, p. 156. [ answering the Objection of the *Quakers* Blaspheming the Ministry, says ] ‘ That if the  
 ‘ *Quakers* Expressions had been ten thou-  
 ‘ sand Times more significant, earnest, and  
 ‘ sharp against that cursed bitter Stock of  
 ‘ *Hirelings*, they had been but enough; and  
 ‘ I would then say not enough, but that the  
 ‘ Reverence I bear to the *Holy Spirit* would  
 ‘ oblige me to acquiesce, in whatever he  
 ‘ should utter through any Prophet or Ser-  
 ‘ vant of the Lord. — And we have no-  
 ‘ thing for them ( the Clergy ) but Woes  
 ‘ and Plagues, who have made drunk the  
 ‘ Nations; and laid them to sleep on downy-  
 ‘ Beds of soft sin-pleasing Principles, whilest  
 ‘ they have cut their Purfes, and picked  
 ‘ their Pockets; *Tophets* prepared for them  
 ‘ to act their eternal Tragedy upon; whose  
 ‘ Scenes will be renewed: Direful anguish-  
 ‘ ing Woes of an eternal, irreconcil-



'able Justice.' [ *Lesley's Snake in the Grass*, Works, Vol. II. p. 129. ]

The Priests are twining Serpents, filthy Beasts, we can put up no Prayers for them, but for their Destruction, they are Children of the Devil, Enemies of all Righteousness, slanderous Beasts, brute Beasts, a Generation of Vipers, you are damn'd, and cursed for the Fire; Sons of Perdition; your Worship is beastly and carnal, you are brazen faced Beasts, ye are deaf Adders, and Reprobates, whose fair Glosses on the Scriptures must go into the Lake and Perdition; false hearted dissembling Hypocrites, to whom the Plagues of God are due: We witness that Christ is held in *Satan's* Chains, you are blind Sots, filthy Beasts, and dark Sots, you have nothing but the *Husks* which are fit for nothing but Swine, you are Enemies to God, you are ordained for Destruction into the Lake you are to be turned eternally; you feed upon Dust which is the Scripture, you are cursed of God and cast out eternally: The Cup which you drink of we deny, for your *Sacrament Cup is the Cup of Devils*, and your *Sacrament Table is the Table of Devils*, you are now answered *from the Mouth of the Lord*. [ *Truth's Defence against the refined Subtilty of the Serpent, held forth in divers Answers to several Questions sent by North-*

*ern Ministers, which Answers are given forth from the Light and Power of God, appearing in George Fox, and Richard Hubberton, &c. printed at York 1653. A new Frame for the Picture of Quakerism, p. 37. ]*

And have not you Priests and People, Rulers and Magistrates *drunk* the *Whore's Cup*? Come up to the Bar, and answer *Guilty*, or not guilty; come Priests, Improbators, Kings Rulers and Magistrates, come up to the Bar of Judgment, all you Priests, Vicars, Parsons, and Curates; now is the Marriage of the Lamb come, and you and your Mother the false Church judged, and we will burn her Flesh. [ *G. Fox's Book intituled, The Lamb's Officer gone forth with the Lamb's Message, printed 1659. Picture of Quakerism, p. 38. ]*

Go to now ye Merchants of *Babylon*, who are bringing forth, and exposing to Sale your old canker'd rusty moth-eaten Ware. First you have a Prayer called the *Common*, and indeed so it is: I hardly know any Thing more common except Cursing and Swearing. And this I speak to your Torment, that thousands have renounced your Sorcery and Witchcraft: And though you gather some Heat from the Sun (*i. e.* King *Charles II.*) that is newly arisen, and from it receive some small Vigour, and like *Insects* and the *Reptilia*

*tilia* of the Earth, as they feel the Sun's Warmth, by which they are vivified and made strong; yet know there is a Curse prepar'd for you, mix'd with *Plagues, Woes, Miseries, Sorrows*, and *eternal Burnings*; and a treble Portion thereof is to be given to you. You have many Names, as Deans, Arch-deacons, Prebends, Bishops, &c. Now there were of old other Orders of Priests, as *Baal's* Priests, Priests of the Grove, *Jezebel's* Chaplains, which drew the same Breasts as you do. Surely *Hell* hath enlarged her Mouth for you; for there is a People risen that rips up all your deceitful Coverings, and are turning your Inside outward; I speak this not only of you (*i. e. Episcopals*) who are now (*viz. in anno 1660*) the Merchants of the Times; but I speak of all Orders whatsoever, you are all discovered to be *Antichrists, Deceivers, Sorcerers*, and ravening *Wolves*; therefore *Flames, Flames, Flames* of *Fire* is prepared by the Lord to consume you as dry Stubble. If I should parallel you with savage Beasts, it would not hold, be they never so fierce, but Men of Prey, such as you are, is quite out of Kind, and not to be parallel'd by any Thing that draweth Breath; for you are the worst of Men; Oh, full of all Subtilty, Children generated of the Seed of Deceit, conceived in the Womb  
of



of Wickedness, and nourished at the Breasts of Witchcraft, and rocked in the Cradle of Idleness. Oh what shall I say concerning you? God's everlasting Decree is sealed against you. *Burnings, Burnings, Burnings* with unquenchable Fire is your Portion from the Lord God of Heaven and Earth. How dare you presume to frame a Worship to God, under the Name of Gospel-worship, and Christian Ministry, in Stone-houses called Churches? Or do you think your Altars and turn'd Pillars, called Rails, your Organs, Surplices, Tippetts, Scarfs, long Garments and Girdles, with your invented Prayers called *Common*, with your preaching out of the dead lifeless Scripture, enter into the Ears of God? Nay you are mistaken. *God praises God*, his Praise and Worship for ever is, from *thee* unto *thee*. Now if you cannot read this, let your Mouths be stopp'd for ever. Oh I have seen Eternity, I have seen Eternity, O the Plagues and Vengeance that is to be poured upon the Wicked in this Nation both Priests and People: Howl hireling Priests of all Orders, for the Wine-press of the Wrath of God is near to be trod, into which you are to be cast, *for the Lord God hath spoken it*, and he will not repent. A terrible Portion, a terrible Portion of the Plagues of God Almighty are

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you

you Priests to have above all others ; your next Fall will be as the Fall of a Millstone into the Sea. God eternal hath spoken it through his Servant *Richard Crane*. [ An Abstract out of a Book, intituled, *A short but strict Account of Babylon's Merchants, &c.* by Richard Crane, moved thereunto by the Spirit of the Lord. Postscript to *Frame for the Picture of Quakerism*, p. 42. ]

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